The Execution of

Iuſtice in England for maintenaunce of publique and Chriſtian peace, againſt certeine ſtirrers of ſedition, and adherents to the traytors and enemies of the Realme, without any perſecution of them for queſtions of Religion, as is falſely reported and publiſhed by the fautors and fofterers of their treaſons.

xvii. Decemb.
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Liber rarus.

Tho: Baker coll: Jo: Socius ejectus

1586

The Execution of Iuſtice in England, for maintenance of publique and Chriſtian peace, &c.

IT hath bene in all ages and in all countries, a common vſage of all offendors for the moſt part, both great and ſmall, to make defence of their lewd and vnlawfull facts by vntruthes and by colouring and couering their deedes (were they neuer ſo vile) with pretences of ſome other cauſes of contrarie operations or effectes: to the intent not onely to auoid punihment or ſhame, but to continue, vphold & proſecute their wicked attempts, to ẏ full ſatiſfaction of their diſordered and malicious appetites. And though ſuch hath bene the vſe of all offendors, yet of none with more danger then of Rebels & traitours to their lawfull Princes, Kings and countries. Of which ſort of late yeeres, are ſpecially to be noted certaine perſons naturally borne ſubiects in the Realme of England and Ireland, who hauing for ſome good time profeſſed outwardly their obedience to their ſoueraigne Lady Queene Elizabeth, haue neuertheleſſe afterward bene ſtirred vp and ſeduced by wicked ſpirites, firſt in England ſundry yeres paſt, and ſecondly and of later time in Ireland, to enter into open rebellion, taking armes and comming into the field againſt her Maieſtie and her Lieutenants, with their forces vnder banners diſplayed, inducing by notable vntruthes many ſimple people to followe & aſſiſt them in their traiterous actions. And though it is very well knowen, that both their inten-

All offenders couer their faults with contrary cauſes.

Rebels doe moſt dangerouſly coner their faults.

Rebellion in England, & Ireland.

tions and manifeſt actions were bent, to haue depoſed the Queenes Maieſtie from her Crowne, and to haue traiterouſly ſet in her place ſome other whom they liked, whereby if they had not bene ſpeedily reſiſted, they would haue committed great bloodſheddes and ſlaughters of her Maieſties faithfull ſubiects, and ruined their natiue countrey.

The rebels vanquiſhed by the Q. power.

Yet by Gods power giuen vnto her Maieſtie, they were ſo ſpeedily vanquiſhed, as ſome few of them ſuffered by order of Lawe according to their deſerts, many and the greateſt part vpon confeſſion of their faultes were pardoned, & reſt (but they not many) of the principall, eſcaped into forreine countries, & there becauſe in none or few places rebels and traitours to their naturall Princes and countries dare for their treaſons chalenge at their firſt muſter open comfort or ſuccour, theſe notable traitors and rebels, haue falſely informed many Kings, Princes and States, and ſpecially the Biſhoppe of Rome, commonly called the Pope, (from whome they all had ſecretely their firſt comfort to rebell) that the cauſe of their fleeing from their countries was for the religion of Rome, and for maintenance of the ſaid Popes authoritie. Whereas diuers of them before their rebellion liued ſo notoriouſly, the moſt part of their liues, out of all good rule, either for honeſt maners, or for any ſenſe in religion, as they might haue bene rather familiar with Catalyn, or fauourers to Sardanapalus, then accõpted good ſubiectes vnder any Chriſtian Princes. As for ſome examples of the heads of theſe rebellions, out of England fled Charles Neuill Earle of Weſtmerland, a perſon vtterly waſted by looſeneſſe of life, & by Gods puniſhment euen in the time of his rebellion bereaued of his children that ſhould haue ſucceeded him in the Earledome, and how his bodie is nowe eaten with vlcers of lewde cauſes, all his companions do ſee, that no enemie he had can wiſh him a viler puniſhment. And out of Ireland ranne away

Some of the Rebels fled into forreine countries.

Rebels pretend religion for their defence.

one

one Thomas Stukeley, a defamed person almost through all Christendome, & a faithlesse beast rather then a man, fleeing first out of England for notable piracies, and out of Ireland for trecheries not pardonable, which two were the first ringleaders of the rest of the rebelles, the one for England, the other for Ireland. But notwithstanding the notorious euill and wicked liues of these and others their confederates, voide of all Christian religion, it liked the Bishop of Rome, as in fauour of their treasons, not to colour their offences as themselues openly pretend to do, for auoyding of common shame of the worlde, but flatly to animate them to continue their former wicked purposes, that is, to take armes against their lawfull Queene, to inuade her realme with forreine forces, to pursue al her good subiects and their native countries with fire & swoorde: for maintenance whereof there had some peres before, at sundrie times, proceeded in a thundring sort, Bulles, excommunications & other publique writings, denouncing her Maiestie being the lawfull Queene, and Gods anoynted seruant, not to be the Queene of the realme, charging and vpon paines of excommunication commanding all her subiects, to depart from their natural alleageances, wherto by birth and by othe they were bounde. Prouoking also and authorising all persons of al degrees within both the realmes to rebell, and vpon this antichristian warrant, being contrarie to all the Lawes of God and man, & nothing agreeable to a pasturall officer, not onely all the rabble of the foresaid traitors that were before fled, but also all other persons that had forsaken their native countries, being of diuers conditions and qualities, some not able to liue at home but in beggerie, some discontented for lacke of preferments, which they gaped for vnworthily in Vniuersities & other places, some banckerupt Marchants, some in a sort learned to contentions, being not comenced to learne

Ringleaders of Rebels, Charles Nemill Earle of Westmerland, and Thomas Stukeley.

The effect of þ popes bul against þ Quéne of Engld.

to obey the Lawes of the lande, haue many yeres running vp and downe, from Countrey to countrey, practised some in one corner, some in an other, some with seeking to gather forces and money for forces, some with instigation of Princes by vntruethes to make warre vpon their natural countrey, some with inwarde practises to murder the GREATEST, some with seditious writings, and very many of late with publique infamous libels, ful of despitefull vile termes and poysoned lyes, altogether to vpholde the foresaide antichristian and tyrannous warrant of the Popes Bull. And yet also by some other meanes, to further these intentions, because they could not readily preuaple by way of force, finding forreine Princes of better consideration and not readily inclined to their wicked purposes, it was deuised to erect vp certeine schooles which they called Seminaries, to nourish & bring vp persons disposed naturally to sedition, to continue their race and trade, and to become seedmen in their tillage of sedition, & them to send secretly into these the Q. Maiesties realmes of England & Ireland vnder secret shakes, some of Priesthood, some of other inferior orders, with titles of Seminaries for some of the meaner sort, & of Iesuites for the stagers and ranker sort & such like, but yet so warely they crept into the land, as none brought the marks of their priesthoode with them, but in diuers corners of her Maiesties Dominions these Seminaries or seedemen and Iesuites, bringing with them certeine Romish trash, as of their hallowed Waxe, their Agnus dei, many kinde of Beades, and such like, haue as tillage men laboured secretly to perswade the people to allowe of the Popes foresaid Bulles and warrantes, and of his absolute authoritie ouer all Princes and Countries, and striking many with pickes of conscience to obey the same, whereby in proces of small time, if this wicked and dangerous, traiterous and craftie course had not bene by

The practises of the traitors, Rebels, & fugitiues to execute the Bull.

Seminaries erected to nurse seditious fugitiues.

The Seminary fugitiues come secretly into the realme to induce the people to obey the Popes Bull.

Gods goodnes espied and staied, there had followed imminent danger of horrible vproares in the realmes, and a manifest bloodye destruction of great multitudes of Christians. For it cannot be denied but that so many as shoulde haue bene induced & throughly perswaded to haue obeyed that wicked warrant of the Popes, and the contents thereof, should haue bene forthwith in their hearts and consciences secret traitors, and for to be in deede errant and open traitours, there shoulde haue wanted nothing but opportunitie to feele their strength and to assemble themselues in such nombers with Armour & weapons, as they might haue presumed to haue bene the greater part, & so by open ciuill warre, to haue come to their wicked purposes. But Gods goodnes by whome Kinges doe rule, and by whose blast traitors are commonly wasted and cõfounded, hath otherwise giuen to her Maiestie as to his handmayde and deare seruant, ruling vnder him, the spirit of wisdome and power, whereby she hath caused some of these seditious firebrandmen and sowers of rebellion, to be discouered for all their secret lurkings, and to be taken and charged with these former poyntes of high treason, not being delt withall vpon questions of religion, but iustly condemned as traitors. At which times, notwithstanding al maner gentle wayes of persuasions vsed, to moue them to desist from such manifest traiterous courses and opiniõs, yet was the canker of their rebellious humors so deepely entred and grauen into the heartes of many of them, as they woulde not be remooued from their traiterous determinations. And therefore as manifest traitours, in maintayning and adhearing to the capitall enemy of her Maiestie and her Crowne, who hath not only bene the cause of two rebellions alreadie passed in England and Ireland, but in that of Ireland did manifestly wage and maintaine his owne people Captaines and Souldiours vnder the Banner of Rome,

Sowers of sedition taken, conuicted, & executed for treason.

Rome, against her Maiestie (so as no enemy could doe more:) These I say haue iustly suffered death not by force or forme of any newe lawes established, either for religion or against the Popes supremacie, as the slaunderous libellers would haue it seeme to be, but by the auncient temporall lawes of the realme, and namely by the lawes of Parliament made in King Edward the thirds time, about the yere of our Lorde. 1330. which is aboue 200. yeres and moe past, when the Bishops of Rome and Popes were suffered to haue their authoritie Ecclesiastical in this realme as they had in many other countries. But yet of this kind of offenders, as many of them, as after their condemnations were contented to renounce their former traiterous assertions, so many were spared from execution, and doe liue stil at this day, such was the vnwillingnes in her Maiestie to haue any blood spilt, without this verie vrgent iust and necessary cause, proceeding from themselues. And yet neuertheless, such of the rest of the traitors as remayne in forreyne partes, continuing still their rebellious myndes, and craftily keeping them selues aloofe off from dangers, cease not to prouoke sundry other inferiour seditious persons, newly to steale secretly into the realme, to reuiue the former seditious practises, to the execution of the Popes foresaid bulles against her Maiestie and the Realme, pretending when they are apprehended, that they came onely into the realme by the commandement of their superiours, the heads of the Iesuites, to whome they are bound (as they say) by othe against either king or countrie, and here to informe or reforme mens consciences from errors in some poynts of religiō, as they shal thinke meete: but yet in very trueth the whole scope of their secret labours is manifestly proued, to be secretly to winne all people, with whom they dare deale, so to allowe of the Popes said bulles, and of his authoritie without exception, as in obeying thereof, they take

The seditious traitors condēned by the auncient lawes of the realme, made 200. yeres past.

Persons cōdemned, spared frō execution, vpon refusall of their treasonable opinions.

The forrein Traitors continue sending of persons to moue sedition in the realme.

take themselues fully discharged of their allegeance, and obedience to their lawfull Prince and countrey, yea, and to be well warranted to take armes to rebell against her Maiestie when they shall bee thereunto called, and to be readie secretly to ioyne with any forreine force that can be procured to inuade the realme, whereof also they haue a long time giuen, and yet doe for their aduantage, no small comfort of successe: & so consequently the effect of their labours is to bring the Realme not onely into a daungerous warre against the forces of strangers (from which it hath bene free aboue xviii. or xviiii. yeres, a case very memorable and hard to be matched with an example of the like:) but into a warre domesticall and ciuill, wherein no blood is vsually spared, nor mercie yeelded, and wherin neither the vanquror nor the vanquished, haue cause of triumph.

The seditious fugitiues labor to bring the Realme into a warre externall & domestical.

And forasmuch as these are ỳ most euident perils that necessarily should follow, if these kind of vermin were suffered to creepe by stealth into the Realme, and to spread their poyson within the same, howsoeuer when they are taken, like hipocrites, they couloure and counterfeit the same with profession of deuotion in religion: it is of all persons to be yeelded in reason, that her Maiestie and all her gouernours and magistrates of Justice, hauing care to mantaine the peace of the Realme (which God hath giuen in her time, to continue longer then euer in any time of her progenitors) ought of duetie to almightie God the author of peace, and according to the naturall loue and charge due to their countrie, and for auoiding of the floods of blood, which in Ciuill warres are seene to runne and flowe, by all lawful meanes possible, aswell by the Sword as by Lawe, in their seuerall seasons to impeache and repell, these so manifest and daungerous coulourable practises, and workes of sedition and rebellion. And though there are many subiects knowen in the realme, that differ

The duetie of ỳ Queen and all her gouernors to God & their countrie, is to repel practises of rebellion.

in some opinions of religion from the Church of England, and that doe also not forbeare to professe the same, yet in that they doe also professe loyaltie and obedience to her Maiestie, and offer readily in her Maiesties defence to impugne and resist any forreine force, though it should come or be procured frō ỳ Pope himself, none of these sort are for their cōtrary opinions in religiō prosecuted or charged wᵗ any crymes or paines of treasō, nor yet willingly searched in their consciences for their contrarie opinions, that sauour not of treason. And of these sortes, there are a number of persons, not of such base and vulgare note as those were which of late haue bene executed, as in particular, some by name are well knowen, and not vnfit to bee remembred. The first and chiefest by office was D. Heth, that was Archbishop of Yorke, and lord Chaunceler of England in Queene Maries time, who at the first comming of her Maiestie to ỳ Crowne, shewing himself a faithfull & quiet subiect, continued in both the sayde offices, though in religion then manifestly differing, and yet was he not restrayned of his libertie, nor depriued of his proper lands and goods, but leauing willingly both his offices, liued in his owne house, and inioyed all his purchased lands during all his naturall life, vntill by very age he departed this world, and then left his house & liuing to his friendes: an example of gentlenes neuer matched in Queene Maries time. The like did one D. Poole that had bene Bishop of Peterborough, an auncient graue person, and a verie quiet subiect.

None charged with capitall crimes, being of a cōtrarie religion, and professing to withstād forreyne forces.

There were also others that had bene Bishoppes and in great estimation, as D. Tunstall Bishop of Duresme, a person also of very quiet behauiour. There were also other, D. White and D. Oglethorpe, one of Wincheſter, the other of Carlile, Bishops: and D. Thurleby, and D. Watson yet liuing, one of Ely, the other of Lincolne, Bishops: not pressed with any capitall payne, though they maintayned

Names of diuers Ecclesiasticall persōs professing contrarie religion, neuer charged wᵗ capitall crimes.

ned the Popes authoritie against the lawes of the realme: and some Abbots, as M. Fecknam yet liuing, a person also of quiet & courteous behauiour for a great time. Some also were Deanes, as D. Boxall Deane of Windsore, a person of great modestie and knowledge: D. Cole Deane of Paules, a person more earnest then wise: D. Reinolds Deane of Exceter, and many such others hauing borne office and dignities in the Church, and had made profession against the Pope, which they began in Queene Maries time to change, yet were they neuer to this day burdened with capitall peanes, nor yet depriued of any their goods or proper liueloods, but onely remoued from their Ecclesiasticall offices, which they would not exercise according to the Lawes. And most of them for a great time were retayned in Bishops houses in very ciuill and courteous maner, without charge to themselues or their friends, vntill the time that the Pope began by his Buls and messages, to offer trouble to the realme by stirring of rebellion: about which time onely, some of these aforenamed being found busier in matters of state tending to stirre troubles, then was meete for the common quiet of the Realme, were remooued to other more priuate places, where such other wanderers as were men knowen to moue sedition, might bee restrained from common resorting to them to increase trouble, as the Popes Bull gaue manifest occasion: and yet without charging them in their consciences or otherwise, by any inquisition to bring them into dãger of any capital law, so as no one was called to any capitall or bloody question vpon matters of religion, but haue all inioyed their life as the course of nature woulde: and such of them as yet remayne, may, if they will not be authors or instruments of rebellion or sedition, inioye the time that GOD and nature shall yeelde them without danger of life or member. And yet it is worthy to be well

The late fauorers of the Popes authoritie, were the chiefe aduersaries of his fame, by their doctrines and writinges.

marked, that the chiefest of all these and the most of them, had in the time of King Henrie the eight and King Edward the sixt, either by preaching, writing, reading or arguing, taught all people to condemne and abhorre the authoritie of the Pope: yea they had many times giuen their othes publiquely, against the Popes authoritie, and had also yelded to both the said Kings the title of supreame head of the Church of England next vnder Christ, which title the aduersaries doe most falsly write and affirme, that the Queenes Maiestie doeth nowe vse: a manifest lie and vntrueth. And for proofe that these foresaide Bishoppes and learned men had so long time disauowed the Popes authoritie, many of their bookes & sermons against the Popes authoritie remayne printed to be seene in these times, to their great shame and reproofe to change so often, and specially in persecuting such as themselues haue taught and stablished to holde the contrary.

A great nomber of lay persons of Ireland, being of a contrary religion, neuer charged with capitall crime.

There were also and yet be a great nomber of others, being lay men of good possessions and lands, men of good credite in their countries, manifestly of late time seduced to hold contrary opinions in religion for the Popes authoritie, and yet none of them haue bene sought hitherto to be impeached in any poynt or quarrel of treason, or of losse of life, member or inheritance, so as it may plainely appeare, that it is not, nor hath bene for contrarious opinions in religion, or for the Popes authoritie, as the aduersaries doe boldely and falsly publish, that any persons haue suffered death since her Maiesties reigne, and yet some of these sort are well knowen to holde opinion, that the Pope ought by authoritie of Gods worde to be supreame and only head of the Catholique Church, and onely to rule in all causes Ecclesiasticall, and that the Queenes Maiestie ought not to be the gouernour ouer all her subiectes in her realme being persons Ecclesiasticall: which opinions are neuertheless

thelesse in some part by the laws of the realme punishable in some degrees, & yet for none of these poyntes haue any persōs bene prosecuted w̄ the charge of treasō, or in danger of life. And if thē it be inquired, for what cause these others haue of late suffered death, it is truely to be answered as afore is often remembred, that none at all are impeached for treason to the danger of their life, but such as do obstinately maintaine the contents of the Popes Bull afore mentioned, which do import, that her Maiestie is not the lawfull Queene of England, the first and highest poynt of treason: & that al her subiects are discharged of their othes and obedience, another high poynt of treason: and all warranted to disobey her and her laws, a third and a very large poynt of treason. And thereto is to be added a fourth poynt most manifest, in that they would not disalow the Popes hostile proceedings in open warres against her Maiestie in her realme of Ireland, where one of their companie D. Sanders, a lewde scholler and subiect of England, a fugitiue & a principall companion and conspirator with the traitors and rebels at Rome, was by the Popes speciall commission a commaunder, as in forme of a Legate, and sometime a treasorer or paymaster for those warres, which D. Sanders in his booke of his Church monarchie, did afore his passing into Ireland openly by writing, gloriously auowe the foresaid Bull of *Pius Quintus* against her Maiestie, to be lawfull, and affirmeth that by vertue thereof one D. Mooreton, an olde English fugitiue and conspirator, was sent from Rome into the North partes of England, to stirre vp the first rebellion there, whereof Charles Neuill the late Earle of Westmerland was a head captaine. And thereby it may manifestly appeare to all men, howe this Bull was the grounde of the rebellions both in England and Ireland, and howe for maintenaunce thereof, and for sowing of sedition by warrant and allowance of the same,

No person charged w̄ capitall crime for the onely maintenance of ye Popes supremacie.

Such condēned onely for treason, as maintaine the effects of ye Popes bul against her Maiestie and the realme.

D. Sāders maintenance of the Popes Bull.

The persons that suffered death, were condēned for Treason & not for Religion.

these persons were iustly condemned of treason, and lawfully executed by the auncient lawes temporall of the Realme, without any other matter then for their practizes and conspiracies both abroade and at home against the Queene and the realme, and for maintaining of the Popes forsaid authoritie and Bull, published to deprive her Maiestie of her crowne, and for withdrawing and reconciling of her subiects from their naturall allegeaunce due to her Maiestie and to their countrie, and for moving them to sedition: & for no other causes or questions of religion were these persons condemned, although true it is, that when they were charged and convinced of these poyntes of conspiracies and treasons, they woulde still in their answeres colourably pretend their actions to haue bene for religion: but in deede and trueth they were manifest for the procurement and maintenaunce of the rebellions and warres against her Maiestie and her realme.

A full proofe that the maintainers of the bull are directly guilty of treason.

And herein is nowe the manifest diuersitie to be seene and well considered betwixt the trueth of her Maiesties actions, and the falshood of the blasphemous aduersaries: that where the factious partie of the Pope the principall author of the inuasions of her Maiesties dominions, doe falsely alleadge, that a nomber of persons, whome they terme as Martyrs, haue dyed for defence of the catholique religion, the same in very trueth may manifestly appeare to haue died (if they so wil haue it) as martyrs for the Pope, and traitors against their soueraigne and Queene in adhering to him, being the notable and onely open hostile enemie in all actions of warre against her Maiestie, her kingdomes and people: and that this is the meaning of all these that haue so obstinately maintayned the authoritie and contents of this Bull, the very wordes of the Bull do declare in this sort, as D. Sanders reporteth them.

Pius

Pius Quintus Pontifex Maximus, de Apoſtolicæ poteſtatis plenitudine, declarauit Elizabetham prætenſo Regni iure, necnon omni & quocunque dominio, dignitate, priuilegioq; priuatam: Itemq; Proceres, ſubditos & populos dicti regni, ac cæteros omnes qui illi quomodocunque iurauerunt, à iuramento huiuſmodi ac omni fidelitatis debito, perpetuò abſolutos: That is to ſay, *Pius Quintus* the greateſt Biſhop, of the fulneſſe of the Apoſtolique power, declared Elizabeth to be bereued or depriued of her pretended right of her kingdome, and alſo of all and whatſoeuer dominion, dignitie & priuiledge: and alſo the Nobles, ſubiects & people of the ſaid kingdome, and all others which had ſworne to her any maner of wayes, to be abſolued for euer from ſuch othe and from all debt or duetie of fealtie, and ſo forth, with many threatning curſings, to al that durſt obey her or her lawes. And for execution hereof, to proue, that the effect of the Popes bul & meſſage was a flat rebellió, it is not amiſſe to heare what D. Sanders the Popes firebrãd in Ireland alſo writeth in his viſible Church Monarchie, which is thus.

Pius Quintus Pontifex Maximus, Anno D. 1569. reuerendum præſbyterum Nicolaum Mortonum Anglum in Angliam miſit, vt certis illuſtribus viris authoritate Apoſtolica denunciaret, Elizabetham quæ tunc rerum potiebatur, hæreticam eſſe: ob eamq; cauſam, omni Dominio & poteſtate excediſſe, impuneq; ab illis velut ethnicam haberi poſſe, nec eos illius legibus aut mandatis deinceps obedire cogi: That is to ſay, *Pius Quintus* ỳ greateſt Biſhop, in the yere of our Lord 1569. ſent the reuerend prieſt Nicolas Mortõ an Engliſhmã into England, ỳ he ſhuld denoũce or declare by ỳ Apoſtolique authority to certaine noble men, *Elizabeth*, who thẽ was in poſſeſsió, to be an heretike: & for ỳ cauſe, to haue fallen frõ al dominion & power, & that ſhe may be had or reputed of thẽ as an Ethnike, and that they are not to be compelled to obey her

D. Mortõs ſecret Ambaſſage frõ Rome to ſtirre ỳ rebellió in the North.

lawes or commandements, &c.

Thus you see an Ambassade of rebellion frō the Popes holines, the Ambassadour an old doting English Priest a fugitiue and conspirator, sent as he saieth to some noble men, and those were the two Earles of Northumberland and Westmerland, heads of the rebellion.

And after this, he followeth to declare ꝑ successe thereof which I dare say he was sory it was so euil, w̄ these wordes.

Qua denuntiatione multi nobiles viri adducti sunt, vt de fratribus liberandis cogitare auderent, ac sperabant illi quidem Catholicos omnes summis viribus affuturos esse: verùm etsi aliter quàm illi expectabant res euenit, quia Catholici omnes nondum probè cognouerant, Elizabetham hereticam esse declaratam, tamen laudanda illorum Nobilium consilia erant: that is, By which denuntiation, many noble men were induced or ledde, that they were boldened to thinke of the freeing of their brethren, and they hoped certainly that all the Catholiques would haue assisted them with all their strength: but although the matter happened otherwise then they hoped for, because all the Catholiques knewe not that Elizabeth was declared to be an heritike, yet the counsels & intentes of those noble men were to be praysed. A rebellion and a vanquishing of rebels very smoothly described.

This noble fact here mencioned was the rebellion in the North: the noble mē were the Earles of Westmerland and Northumberland: the lacke of the euent or successe was that the traitours were vanquished, and the Queenes Maiestie and her subiects had by Gods ordinance the victorie: and the cause why the rebels preuayled not, was because all the Catholiques had not bene duely informed that the Queenes Maiestie was declared to be (as they terme it) an heretike: which want of information, to the intent to make the rebels mightier in nomber and power,

was

was diligently and cunningly supplyed by the sending into the realme of a great multitude of the Seminaries & Jesuites, whose special charge was to informe the people thereof, as by their actions hath manifestly appeared.

And though D. Sanders hath thus written, yet it may be said by such as favoured the two notable Jesuites, one named Robert Persons (who yet hideth himself in corners to continue his Trapterous practise) the other named Edmond Campion (that was found out being disguised like a roister and suffered for his Treasons) that D. Sanders treason is his proper treason in allowing of the sayde bull, but not to be imputed to Persons and Campion. Therefore to make it plaine ẏ these two by speciall authoritie had charge to execute the sentence of this bul, these actes in writing following shall make manifest, which are not fayned or imagined, but are the verie writings taken about one of their complyces, immediatly after Campions death.

Persons & Campion are offenders as D. Sanders is, for allowance of the Bull.

Facultates concessæ pp. Roberto Personio & Edmundo Campiano, pro Anglia, die 14. Aprilis. 1580.

PEtatur a summo Domino nostro, explicatio Bullæ declaratoriæ per Pium Quintum contra Elizabetham & ei adhærentes, quam catholici cupiunt intelligi hoc modo, vt obliget semper illam et hæreticos, catholicos vero nullo modo obliget rebus sic stantibus, sed tum demum quando publica eiusdem bullæ executio fieri poterit. Then followed manie other petitions of faculties for their further authorities, which are not needefull for this purpose to be recited: but in the end followeth this sentence as an

answere of the Popes, *Has prædictas gratias concessit Summus pontifex patri Roberto Personio, & Edmundo Campiano in Angliam profecturis, die 14. Aprilis. 1580. Præsente patre Oliverio Manarco assistente.* The english of which latten sentences is, as followeth.

Faculties graunted to the two fathers *Robert Persons* and *Edmond Campion* for England, the 14. day of April. 1580.

Faculties graunted to Persõs & Campiõ by Pope Gregory 13. anno 1580.

LEt it be asked or required of our most holy Lorde, the explication or meaning of the bul declaratory made by *Pius* the fifth against *Elizabeth*, and such as doe adheare or obey her, which bull the catholiques desire to bee vnderstand in this manner, that the same bull shall alwayes binde her and the heritikes, but the Catholiques it shall by noe meanes bind, as matters or things doe now stande or be, but hereafter, when the publique execution of that bull may be had or made.

Then in the end the conclusion was thus added.

The highest Pontiffe or Bishoppe, graunted these foresaid graces to father *Robert Persons* and *Edmonde Campion*, who are nowe to take their Iourneyes into England, the fourteenth day of Aprill, in the yere of our Lorde. 1580. Being present, the father *Olinerius Manarke* assistant.

Hereby is it manifest, what authoritie Campion had to impart the contents of the Bul against the Queenes Maiestie, howsoeuer he himselfe denyed the same.

And though it be manifest that these two Iesuites, Persons and Campion, not only required to haue the Popes minde declared for the Bull, but also in their owne petitions,

tions, shewed howe they and other Catholiques did desire to haue the sayd Bull to be vnderstand against the Queen of Englande: yet to make the matter more plaine howe all other Iesuites and Seminaries, yea howe al Papists naming themselues Catholiques, doe and are warranted to interpret the saide Bull against her Maiestie and her good subiects, you shall see what one of their fellowes, named Hart, who was condemned with Campion, did amongst many other thinges declare his knowledge thereof the last of December in the same yeere, 1580. in these wordes following.

Harts confession of the interpretation of the Bul of Pius Quintus.

The Bull of *Pius Quintus* (for so much as it is against the Queene) is holden among the English Catholiques for a lawful sentence, and a sufficient discharge of her subiects fidelitie, & so remayneth in force, but in some poynts touching the subiectes, it is altered by the present Pope. For where in that Bull all her subiectes are commanded not to obey her, and shee being excommunicate and deposed, all that doe obey her are likewise innodate and accursed, which point is perillous to the Catholiques: for if they obey her, they be in the Popes curse, and they disobey her, they are in the Queenes danger: therefore the present Pope to relieue them hath altered that part of the Bull, and dispenced with them to obey and serue her, without perill of excommunication: which dispensation is to endure but till it please the Pope otherwise to determine.

A conclusion that all the infamous bookes against the Queene & the realme, are false.

Wherefore to make some conclusion of the matters before mencioned, al persons both within the realme and abroade, may playnely perceiue that all the infamous libels lately published abroade in sundrie languages, and the slanderous reportes made in other Princes courtes of a multitude of persons, to haue bene of late put to tormẽts and death onely for profession of the Catholique religion, and not for matters of state against the Queenes Maie-

stie, are false and shameles, and published to the maintenance of traitours and rebelles. And to make the matter seeme more horrible or lamentable, they recite ỳ particular names of all the persons, which by their owne Catalogue exceed not for these twentie fiue peeres space, aboue the number of iii. score, forgetting or rather with their stonie and senles heartes not regarding, in what cruell sort in the tyme of Queene Marie, which litle exceeded the space of fiue peeres, the Queenes Maiesties raigne being fiue times as many, there were by imprisonment, torments, famyne and fire, of men, women, maidens and children, almost the number of foure hundred: and of that number, aboue twenty that had bene Archbishops, Bishoppes, and principall Prelates or Officers in the Church lamentably destroyed, and of women aboue three score, and of children aboue fourtie, and amongst the women, some great with child, out of whose bodyes the child, by fire was expelled aliue, and yet also cruelly burned: examples beyond al heathen cruelty. And most of ỳ youth that then suffered cruell death, both men, women, and children (which is to be noted) were such, as had neuer by the Sacrament of baptisme, or by confirmation, professed, nor was euer taught or instructed, or euer had heard of any other kinde of religion, but onely of that which by their blood and death in the fire they did as true Martyrs testifie. A matter of another sort to be lamented with simplicitie of words, and not with puffed eloquence, then the execution in this time of a very fewe Traytors, who also in their time, if they exceeded [illegible] peeres of age, had in their baptisme professed, and in their youth had learned the same religion which they now so bitterly oppugned. And beside that, in their opinions they differ much from the Martyrs of Queene Maries tyme: for though they continued in the profession of the religion wherin they were christened, yet they neuer at their death denied

Differences of the smal numbers that haue bene executed in the space of xxv. peres, from the great numbers in v. peres of Queene Maries raigne.

denied their lawfull Queene, nor maintained any of her open and forreine enemies, nor procured any rebellion or Ciuill warre, nor did sowe any sedition in secret corners, nor withdrewe any subiects from their obedience, as these sworne seruants of the Pope haue continually done.

And therefore all these thinges well considered, there is no doubt, but all good subiects within the realme doe manifestly see, and all wauering persons (not being let cleane out of the way by the seditious) will hereafter perceiue, how they haue bene abused to goe astray. And all strangers, but specially al Christian Potentates, as Emperours, Kings, Princes and such like, hauing their soueraigne estates, either in succession hereditarie, or by consent of their people, being acquainted with the very truth of these her Maiesties late iust and necessarie actions, only for defence of her selfe, her crowne, and people, against open inuadors, and for eschewing of ciuill warres, stirred vp by rebellion, will allow in their owne like cases, for a trueth and rule (as it is not to be doubted but they will) that it belongeth not to a Bishop of Rome as successor to Saint Peter, and therein a pastor spirituall, or if hee were the Bishop of all Christendome, as by the name of Pope he claymeth, first by his Bulles or excommunications, in this sort at his will in fauour of traytours and rebels, to depose any soueraigne Princes, being lawfully invested in their Crownes by succession in blood, or by lawfull election, and then to arme subiects against their naturall Lordes, to make warres, and to dispense with them for their othes in so doing, or to excommunicate faithful subiects, for obeying of their natural Princes, and lastly himselfe to make open warre, with his owne souldiers, against Princes moving no force against him.

An aduertisement to al Princes of countries abroad.

For if these powers should be permitted to him to exercise, then should no Empire, no kingdome, no coun-

troy, no Citie or Towne, be possessed by any lawfull title, longer then one such onely an earthly man, sitting (as he saith) in S. Peters chaire at Rome, should for his will and appetite (without warrant from God or man) thinke meete and determine: An authoritie neuer chalenged by the Lorde of lordes the sonne of God, Iesus Christ our onely Lord and Sauiour, and the onely head of his Church, whilest he was in his humanitie vpon the earth, nor yet deliuered by any writing or certaine tradition frō Saint Peter, from whome the Pope pretendeth to derive all his authoritie, nor yet from Saint Paul the Apostle of ỳ Gentiles, but contrariwise by all preachings, preceptes & writings, conteined in the Gospel and other Scriptures of the Apostles, obedience is expresly commaunded to all earthly Princes, yea, euen to Kings by speciall name, and that so generally, as no person is excepted from such duetie of obedience, as by the sentence of Saint Paul euen to the Romanes, appeareth, *Omnis anima sublimioribus potestatibus sit subdita*, That is, Let euery soule be subiect to the higher powers: within the compasse of which law or precept, Saint Chrisostome being Bishoppe of Constantinople, writeth, that euen Apostles, Prophets, Euangelists, and Monkes are comprehended. And for proofe of Saint Peters minde herein, from whome these Popes claime their authoritie, it can not be plainlyer expressed, then when he writeth thus: *Proinde subiecti estote cuiuis humanæ ordinationi, propter Dominum, siue Regi, vt qui superemineat, siue presidibus ab eo missis*: That is, Therefore be you subiect to euery humane ordinance or creature, for the Lorde, whether it be to the King, as to him that is supereminent, or aboue the rest, or to his presidents sent by him. By which two principall Apostles of Christ, these Popes the pretensed successours, but chiefely by that which Christ the Sonne of God the onely

The authoritie claymed by ỳ Pope not warranted by Christ, or by the two Apostles, Peter and Paul.

Master

Master of trueth sayde to Peter and his fellow Apostles, *Reges gentium dominantur, vos autem non sic*, That is, The Kings of the Gentiles haue rule ouer them, but you not so, may learne to forsake their arrogant and tyrannous authorities in earthly and temporall causes ouer Kings and Princes, and exercise their Pastorall office, as Saint Peter was charged thrise at one time by his Lorde and Master, *Pasce oues meas*, Feede my sheepe, and peremptorily forbidden to vse a sworde, in saying to him, *Conuerte gladium tuum in locum suum*, or, *mitte gladium tuum in vaginam*, that is, Turne thy sword into his place: or, Put thy sworde into the scabbard. All which precepts of Christ and his Apostles, were duely followed and obserued many hundred yeeres after their death, by the faithfull and godly Bishops of Rome, that duely followed the doctrine and humilitie of the Apostles, and the doctrine of Christ, & thereby dilated the limittes of Christs Church and the fayth, more in the compasse of an hundred yeeres, then the latter Popes haue done with their swordes and curses these 500 yeeres, and so continued vntil the time of one Pope Hildebrand, otherwise called Gregory the seuenth, about the yeere of our Lorde, 1074. who first began to vsurpe that kinde of Tyrannie, which of late the Pope called Pius Quintus, and since that time, Gregory nowe the thirteenth hath followed, for some example as it seemeth, that is: Where Gregory the seuenth, in the yeere of our Lord 1074. or thereabout, presumed to depose Henry ỳ fourth, a noble Emperour then being, Gregory the thirteenth nowe at this time, would attempt the like against King Henry the eightes daughter & heire, Queene Elizabeth, a soueraigne Queene, holding her Crowne immediatly of God. And to the ende is may appeare to Princes, or to their good Counsellours in our example, what was the fortunate successe ỳ God gaue to this good

Pope Hildebrand the first ỳ made warre against the Emperour. An. Do. 1074.

Christian

Chriſtian Emperour Henry againſt the proud pope Hildebrand, it is to be noted, that when the pope Gregory attempted to depoſe this noble Emperour Henry, there was one Rodulphe a noble man, by ſome named the Count of Reenfield, that by the Popes procurement, vſurped the name of the Emperour, who was ouercome by the ſayde Henry the lawfull Emperour, and in fight hauing loſt his right hand, he, the ſaid Rodulphe, lamented his caſe to certayne Biſhoppes, who in the popes name had erected him vp, and to them he ſaid, that ỹ ſelfe ſame right hand which he had loſt, was the ſame hande wherewith he had before ſworne obedience to his Lorde and maſter the Emperour Henry, and that in following their vngodly counſelles, he had brought vpon him Gods heauy and iuſt iudgementes.

The iudgement of God againſt the Popes falſe erected Emperour.

And ſo Henry the Emperour preuailing by Gods power, cauſed Gregory the pope by a Synode in Italy to be depoſed, as in like times before him his predeceſſour Otho the Emperour, had depoſed one pope Iohn for many heynous crymes: and ſo were alſo within a ſhort time, three other popes, namely, Siluester, Bennet, and Gregory the firſt, vſed by the Emperour Henry the third, about the yere of our Lord 1047. for their like preſumptuous attemptes in temporall actions againſt the ſaid Emperours. Many other examples might be ſhewed to the Emperours maieſtie, and the Princes of the holy Empire nowe being, after the time of Henry the fourth: as of Henry the fifth, and after him, of Fredericke the firſt, and Fredericke the ſeconde, and then of Lewis of Bauar, all Emperours, cruelly and tyrannouſly perſecuted by the popes, and by their bulles, curſes, and by open warres, and likewiſe to many other the great Kings and Monarches of Chriſtendome, of their noble progenitors, Kinges of their ſeuerall dominions: whereby they may ſee howe this kind of tyrannous authoritie in popes to make warres vpon Emperors and

Pope Gregorie the vii. depoſed by Henry ỹ 4.

Henry. 5. Fredrick. 1 Fredrick. 2 Lewes of Bauar, Emperors

Kings,

Kings, and to commaund them to be depriued, toke holde at the first by pope Hildebrande, though the same neuer had any lawefull example or warrant from the Lawes of God of the olde or new Testament, but yet the succesles of their tyrannies were by Gods goodnesse for the most parte made frustrate, as by Gods goodnesse there is no doubt, but the like will followe to their confusions at all times to come.

And therefore, as there is no doubt, but the like violent tyrannous proceedings by any Pope in maintenance of traitors and rebels, would be withstoode by euery Soueraigne Prince in Christendome in defence of their persons and Crownes, and maintenance of their subiectes in peace: so is there at this present a like iust cause that the Emperours Maiestie, with the Princes of the holy Empire, and all other Soueraigne Kings and Princes in Christendome, shoulde iudge the same to be lawfull for her Maiestie being a Queene, and holding the very place of a King and a Prince soueraigne ouer diuers kingdomes and nations, she being also most lawfully inuested in her Crowne, and as for good gouerning of her people, with such applause and generall allowance, loued, and obeyed of them, sauing a few ragged Traitours or rebels, or persons discontented, whereof no other Realme is free as continually for these xxv. peeres past hath bene notably seene and so publiquely marked, euen by strangers repairing into this Realme, as it were no cause of disgrace to any Monarchie and King in Christendome to haue her Maiesties felicitie compared with any of theirs whatsoeuer: and it may be, there are many Kings and Princes coulde be well contented with the fruition of some proportion of her felicitie. And though the Popes be nowe suffered by the Emperour, in the landes of his owne peculiar patrimonie, and by the two great Monarches the

whatsoeuer is lawful for other princes Soueraignes, is lawfull for ỳ Queene & crowne of Englād

French King and the King of Spaine, in their dominions and territories (although by other Kings not so allowed) to continue his authoritie in sundrie cases, and his glorious title to be the vniuersall Bishop of the worlde, which title Gregorie the great aboue nine hundreth yeeres past, called a prophane title, full of sacrilege, and a preamble of Antichrist: yet in all their dominions and kingdomes, as also in the Realme of Englande, most notably by many auncient Lawes it is well knowen, howe many wayes the tyrannous power of this his exceslue authoritie hath bene and still is restrained, checked and limitted by lawes and pragmatiques, both ancient and newe: a very large fielde for the Lawyers of those countreyes to walke in and discourse. And howsoeuer the Popes Canonistes being as his Bombarders, doe make his excommunications and curses appeare fearefull to the multitude and simple people: yet all great Emperours and Kings aforetime, in their owne cases, of their rightes and royall preeminences, though the same concerned but a Citie or a poore Towne, and sometime but the not allowance of some vnworthie person to a Bishopricke or to an Abbey, neuer refrayned to despise all Popes curses or forces, but attempted alwayes, eyther by their swordes to compell them to desist from their furious actions, or without any feare of them selues, in body, soule, or conscience, stoutly to withstande their curses, and that sometime by force, sometyme by Ordinances and Lawes: the auncient hystories whereof are too many to be repeated, and of none more frequent and effectual then of the kings of Fraunce. But leauing those that are auncient, we may remember howe in this our owne present or late age, it hath bene manifestly seene, howe the army of the late noble Emperour Charles the fift, father to King Philippe that nowe reigneth, was not afrayde of his curses, when

The title of vniuersall Bishop is a preamble of Antichrist.

in

in the yeere of our Lorde 1527. Rome it selfe was besieged and sacked, and the Pope then called *Clement*, and his Cardinals, to the nomber of about 33. in his mount *Adrian* or Castell *S. Angelo*, taken prisoners and detei-ned seuen moneths or more, and after ransomed by *Don Vgo di Moncada* a Spaniarde, and the Marques of *Grasto*, at aboue foure hundred M. duckates, besides the ransomes of his Cardinals which was very great, hauing not long before time bene also notwithstanding his curses, besieged in the same Castell by the familie of the Colonies and their fautors his next neighbours being then Imperialistes, and forced to yeelde to all their demaūds. 1527. Rome sacked, and the Pope Clement taken prisoner by the Emperours army.

Neither did King Henry the seconde of Fraunce, father to Henry nowe King of Fraunce, about the yeere 1550. feare or regard ꝑ Pope or his court of Rome, whē he made seuerall straight edictes against many partes of the Popes claymes in prēiudice of the crowne & clergie of Fraunce, retracting the authoritie of the court of Rome, greatly to the hinderaunce of the Popes former profites. Neither was the army of king Philip nowe of Spaine, whereof the Duke of Alua was generall, stricken with any feare of cursing, whē it was brought afore Rome against ꝑ pope, in the yeere of our Lord 1555. where great destruction was made by the said army, and al the delicate buyldings, gardens and orchardes next to Rome walles ouerthowē, wherewith his holinesse was more terrified, then he was able to remoue with any his curses. 1550. King Henry the second of Fraunce his Edicts against the Pope and his courts of Rome. The besieging of Rome and the Pope by the D. of Alua with King Philips army.

Neither was Queene Mary the Queenes Maiesties late sister, a person not a litle deuoted to the Romane religion, so afraid of the popes cursings, but that both she and her whole counsel, and that with the assent of all the Iudges of the realme, according to the auncient lawes, in fauour of Cardinall Poole her kinsman, did forbid the entrie of his bulles, and of a Cardinall hatte at Callis, that was sent from the pope for one Queene Mary and Cardinal Poole resisted the Pope.

Frier peyto, whome the pope had alligned to bee a Cardinall in disgrace of Cardinall Poole, neither did Cardinall Poole himselfe at the same time obey the popes commandements, nor shewed himselfe afraid, being assisted by the Queene, when the pope did threaten him with paine of excommunication, but did still oppose himselfe against the popes commandement for the saide pretended Cardinall Peyto: who notwithstanding all the threatninges of the pope, was forced to goe vp and downe in the streetes of Londō like a begging Frier: a stout resistāce in a Queene for a poore Cardinals hatte, wherin she folowed the example of her Grandfather King Henrie the vii. for a matter of Allum. So as howsoeuer the christian kinges for some respectes in pollicie can indure the pope to commaunde where no harme nor disaduantage groweth to thēselues, yet sure it is, and the popes are not ignorant, but where they shall in any sort attempt to take from christian princes any part of their dominions, or shall giue ayde to their enemies, or to any other their rebels, in those cases, their Bulles, their curses, their excommunications, their sentences & most solemne Anathematicals, no nor their crosse keyes, or double edged sword, wil serue their turnes to compasse their intentions.

D. Peyto a begging Fryer.

The kings of Christēdome neuer suffer the Popes to abridge their titles or rights, though they suffer them to haue rule ouer their people.

And now, where the pope hath manifestly by his bulles and excommunications attempted asmuch as he could, to depriue her Maiestie of her kingdomes, to withdraw from her the obedience of her subiectes, to procure rebellions in her realmes, yea, to make both rebellions and open warres, with his owne captaines, souldiers, banners, ensignes, and all other things belonging to warre: shal this pope, or any other pope after him, thinke ỳ a soueraigne Queene, possessed of the two realmes of England & Ireland, stablished so many yeeres in her kingdomes as three or foure popes haue sit in their chayre at Rome, fortyfied

with

with ſo much duetie, loue and ſtrength of her ſubiectes, acknowledging no ſuperiour ouer her realmes, but the mightie hand of God: ſhall ſhe forbeare, or feare to withſtand and make fruſtrate his vnlawful attemptes, eyther by her ſword or by her lawes, or to put his ſouldiers inuadours of her realme to ꝑ ſword martially, or to execute her lawes vpon her owne rebellious ſubiectes ciuilly, that are prooued to be his chiefe inſtruments for rebellion, and for his open warre? This is ſure, that howſoeuer either he ſitting in his chaire with a triple crowne at Rome, or any other his proctors in any part of Chriſtendome, ſhal renewe theſe vnlawfull attemptes, almightie God, whome her Maieſtie onely honoureth and acknowledgeth to be her onely ſoueraigne Lord and protectour, and whoſe lawes & goſpel of his ſonne Jeſus Chriſt ſhe ſeeketh to defend, wil no doubt but deliuer ſufficient power into his maydens hand his ſeruant Queene Elizabeth, to withſtand and confound them all.

The Queene of England may not ſuffer the Pope by any meanes to make Rebellions in her Realme.

And where the ſeditious trumpetters of infamies and lies, haue ſounded forth and entituled certaine that haue ſuffred for treaſon, to be martyrs for religiõ: ſo may they alſo at this time if they liſt, adde to their forged catalogue, the headles bodie of ꝑ late miſerable Earle of Deſmond, who of late, ſecretly wandering without ſuccour, as a miſerable begger, was taken by one of the Iriſhry in his caben, and in an Iriſh ſort after his owne accuſtomed ſauage maner, his head cut off from his bodie: an end due to ſuch an archrebell. And herewith to remember the ende of his chiefe confederates, may be noted for example to others, the ſtrange maner of the death of D. Sanders the popes Iriſh legat, who alſo wandring in the mountaines in Ireland without ſuccour, died rauing in a phrenſey. And before him, one Iames Fits-Morice the firſt Traitour of Ireland next to Stukely the rakehel, a man not vnknowen in

Additaments to ꝑ Popes martyrologe.

The strange endes of Iames Erle of Desmond. D. Saunders. Iames Fitzmaurice. Iohn of Desmond.

the popes palace for a wicked craftie traytor, was slaine at one blow by an Irish noble yong Gētleman, in defence of his fathers countrey which the traitor sought to burne. A fourth man of singular note was Iohn of Desmonde, brother to the Earle, a very bloody faithles traitor, and a notable murderer of his familiar friendes, who also wandring to seeke some pray like a wolfe in the woods, was takē & beheaded after his own vsage, being as he thought sufficiently armed with the popes Buls & certaine Agnus dei, & one notable ring about his necke sent frō the popes finger (as it was said:) but these he saw saued not his life. And such were the fatal ends of al these, being ẏ principal heads of ẏ Irish warre & rebellīō, so as no one person remaineth at this day in Ireland a knowen traitor. To this nōber, they may if they seeke nomber, also adde a furious yong man of Warwickeshire, by name Somerule, to increase their Kalender of ẏ popes martyrs, who of late was discouered and taken in his way, comming wᵗ a ful intent to haue killed her Maiestie (whose life God alwayes haue in his custodie.) The attempt not denied by ẏ traitor himselfe, but confessed, and that he was moued thereto in his wicked spirit, by inticements of certaine seditious & traiterous persons his kinsmen and allyes, and also by often reading of sundry seditious vile books lately published against her Maiestie. But as God of his goodnes hath of long time hitherto preserued her Maiestie from these and the like trecheries: so hath she no cause to feare being vnder his protection, she saying with king Dauid in the Psalme, My God is my helper and I will trust in him, he is my protection, and the strength or the power of my saluation. And for the comfort of al good subiects against the shadowes of the popes Bulles, it is manifest to the world, that from the beginning of her Maiesties reigne, by Gods singular goodnes, her kingdome hath enioyed

Iohn Somerule

more

more vniuerſall peace, her people increaſed in more nombers, in more ſtrength, and with greater riches, the earth of her kingdomes hath yeelded more fruits, and generally all kind of worldly felicitie hath more abounded ſince and during the time of the popes thunders, bulles, curſes and maledictions, then in any other long times before, when the popes pardons and bleſſings cáme yeerely into the Realme: ſo as his curſes and maledictions haue turned backe to himſelf and his fautors, that it may be ſaid to the fortunate Queene of Englande & her people, as was ſaid in Deuteronomy of Balaam, The Lord thy God would not heare Balaam, but did turne his maledictiõs or curſes into benedictions or bleſſings: the reaſon is, for becauſe thy God loued thee. The proſperitie of England, during the Popes curſes.

Although theſe former reaſons are ſufficient to perſwade all kind of reaſonable perſons to allow of her Maieſties actions to be good, reaſonable, lawfull and neceſſarie: yet becauſe it may be, that ſuch as haue by frequent reading of falſe artificiall libels, and by giuing credite to them, vpon a preiudice or foreiudgement afore grounded, by their rooted opinions in fauour of the pope, will reſt vnſatiſfied: therefore as much as may be, to ſatiſfie all perſons as farre foorth as common reaſon may warrant, that her Maieſties late action in executing of certaine ſeditious traitors, hath not proceeded for the holding of opinions, either for ẏ popes ſupremacie, or againſt her Maieſties regalitie, but for the very crymes of ſedition & treaſon, it ſhal ſuffice briefly, in a manner of a repetition of the former reaſons, to remember theſe things following. Reaſons to perſuade by reaſon ẏ fauorers of ẏ Pope, that none hath bene executed for religion but for treaſon.

Firſt, it cãnot be denied, but ẏ her Maieſtie did for many yeres, ſuffer quietly the popes buls & excommunications without puniſhment of the fautors thereof, accompting of thẽ but as of words or winde, or of writings in parchment wayed downe with leade, or as of water bubbles, cõmonly called The firſt reaſon.

called in Latin *Bullæ* and ſuch like: but yet after ſome proofe that courage was taken thereof by ſome bolde and bad ſubiectes, ſhe coulde not but then eſteeme them to be very preambles, or as forerunners of greater danger: and therefore, with what reaſon coulde any miſlike, that her Maieſtie did for a bare defence againſt them, wout other action or force, vſe the helpe of reuiuing of former lawes, to prohibit the publication or execution of ſuch kinde of Bulles within her Realme?

The ſecond reaſon.

Secondly, when notwithſtanding ẏ prohibition by her lawes, the ſame bulles were plentifully (but in ſecret ſort) brought into ẏ realme, & at length arrogantly ſet vpon the gates of ẏ Biſhop of Londons pallace neere to ẏ Cathedrall Church of Pauls, the principal citie of ẏ realme, by a lewd perſon, vſing ẏ ſame like a herald ſent frō the pope: who can in any cōmon reaſon miſlike, ẏ her Maieſtie finding this kinde of denunciatiō of warre, as a defiance to be made in her principal citie by one of her ſubiects, auowing and obſtinatly maintaining the ſame, ſhould according to iuſtice, cauſe the offender to haue the reward due to ſuch a fact? and this was the firſt action of any capital puniſhmēt inflicted for matter ſent from Rome to moue rebellion, which was after her Maieſtie had reigned about the ſpace of twelue yeres or more.

The Bul of Pius Quintus ſet vp at Pauls.

The firſt puniſhmēt for ẏ Bull.

The third reaſon.

Thirdly, when the pope had riſen vp out of his chaire in his wrath, from words and writings to actions, and had contrary to the aduiſe giuen by S. Barnard to his predeceſſor, that is, whē by his meſſages he left *Verbum* & tooke *ferrum*, that is, left to feede by ẏ word, and began to ſtrike with ẏ ſword, and ſtirred her noble men & people directly to diſobedience and to open rebellion, and that her lewde ſubiects by his commandement had executed ẏ ſame with al the forces which they could make or bring into the field: who with common reaſon can diſallow that her Maieſtie

Rebellion in the North.

vſed

vsed her Principall authoritie, and by her forces lawfull subdued rebels forces vnlawful, and punished the authors thereof no otherwise then the pope himselfe vseth to doe with his owne rebellious subiects, in ỳ Patrimonie of his church: And if any Prince of people in the world, would otherwise neglect his office, and suffer his rebels to haue their wils, none ought to pitie him, if for want of resistãce and courage, he lost both his Crowne, his head, his life & his kingdome.

Fourthly, when her Maiestie beheld a further increase of the popes malice, notwithstanding that ỳ first rebellion was in her North partes banquished, in that he intertained abroade out of this Realme, the traytours & rebelles that fledde for the rebellion, and all the rable of other the fugitiues of the Realme, and that he sent a number of the same in sorts disguised into both the Realmes of England and Ireland, who there secretly allured her people to newe rebellions, and at the same time spared not his charges to sende also out of Italy by sea, certaine shippes with Captaines of his owne, with their bandes of souldiers, furnished with treasure, munition, victuals, enlignes, banners, and all other things requisite to ỳ warre, into her Realme of Ireland, where the same forces with other auxilliar cõpanies out of Spaine landed, and fortified themselues very strongly in the seaside, and proclaymed open warre, erecting the popes banner against her Maiestie: may it be nowe asked of these persons, fauourers of the Romish authoritie, what in reason should haue bene done by her Maiestie otherwise, then first to apprehend all such fugitiues so stolne into the Realme, and dispersed in disguising habites to sowe sedition, as some Priestes in their secrete profession, but all in their apparell, as rotters or ruffins, some scholers, like to the baselt common people, and them to committe to prisons, and vpon their examinations of

The fourth reason.

The inuasion of Ireland by the Pope.

their trades and haunts, to conuince them of their conspiracies abroade, by testimonie of their owne companions, and of sowing sedition secretly at home in the Realme? What may be reasonablie thought was meete to be done with such seditious persons, but by the lawes of ỹ Realme to try, condemne and execute them? and specially hauing regard to the dangerous time, whē the popes forces were in the Realme of Ireland, and more in preparation to followe as well into England as into Irelande, to the resistance whereof, her Maiestie and her Realme was forced to be at greater charges, then euer she had bene, since shee was Queene thereof. And so by Gods power, which hee gaue to her on the one part, she did by her lawes suppresse the seditious stirrers of rebellion in her Realme of England, and by her sword vanquished all the popes forces in her Realme of Ireland, excepting certaine captaines of marke that were saued from the swoorde, as persons that did renounce their quarrel, & seemed to curse or to blame such as sent them to so vnfortunate & desperate a voyage.

The Popes forces vanquished in Ireland.

But though these reasons, grounded vpon rules of naturall reason, shall satisfie a great nomber of the aduersaries (who will yeelde that by good order of ciuill and christian policie and gouernement, her Maiestie could not can do no lesse then she hath done, first to subdue with her forces her rebelles and traytours, and nexte by order of her lawes to correct the rebels & aduersaries, & lastly to put also to the sword such forces as the pope sent into her dominions) yet there are certaine other persons, more nisely addicted to the pope, that will yet seeme to bee vnsatisfied, for that, as they will terme the matter, a nomber of sillie poore wretches were put to death as traytours, being but in profession schollers or priestes, by the names of seminaries, Iesuites or simple schoolemasters, that came not into the Realme with any armour or weapon, by force to aide

The politique aduersaries satisfied.

Obiection of the papists, that the persons executed, are but schollers and vnarmed.

the

the rebelles & traitours, either in England or in Ireland in their rebellions or warres: of which sort of wretches ꝑ commiseration is made, as though for their contrary opinions in religion, or for teaching of the people to disobey ꝑ lawes of the Realme, they might haue bene otherwise punished and corrected, & yet not with capitall peane. These kinds of defences, tend only to find faule rather with the seueritie of their punishments, thē to acquite them as Innocents or quiet subiects. But for answere to the better satisfaction of these nyse and scrupulous fauorers of traitors, it must be with reason demaunded of them (if at least they will open their eares to reason) whether they thinke that when a King beeing stablished in his Realme, hath a rebellion first secretly practised, and afterward openly raysed in his Realme by his owne seditious subiectes, & whē by a forreine potentate or enemie, the same rebellion is mainteyned, and the rebelles by messages and promises comforted to continue, and their treasons against their naturall prince auowed, & consequently when the same potentate and enemie, beeing authour of the said rebellion, shall with his owne proper forces inuade the Realme and subiectes of the Prince that is so lawefully and peaceably possessed: in these cases, shal no subiect fauouring these rebelles, and yeelding obedience to the enemie the inuador, be committed or punished as a traitour, but onely such of them, as shall be found openly to carrie armour and weapon? Shal no subiect, that is a spial and an explorer for the rebell or enemie, against his naturall Prince, be taken and punished as a traitour, because he is not found w armour or weapon, but yet is taken in his disguised apparell, with writings, or other manifest tokens, to proue him a spie for traitors, after he hath wandered secretly in his soueraigns campe, region, court or citie? Shall no subiect be coūted a traitour, that will secretly giue earnest and prest money to

Wamp are traytors though they haue no armour nor weapon.

persons to be rebelles or enemies, or that will attempt to poison the victual, or the fountaines, or secretly set on fire the ships or munition, or that will secretly search & sound the hauens and creekes for landing, or measure the depth of ditches, or height of townes & walles, because these offenders are not founde with armour or weapon: The answere I thinke must needes be yeelded (if reason and experience shall haue rule with these aduersaries) that all these and such like are to be punished as traitours: and the principall reason is, because the actions of all these are necessarie accessaries, and adherents proper, to further and continue all rebellions and warres. But if they wil denie, that none are traitours that are not armed, they wil make Iudas no traitour, that came to Christ without armour, colouring his treason with a kisse.

The application of the scholasticall traitors, to others, þ are traitors without armour.

Nowe therefore it resteth to applie the factes of these late malefactours that are pretended to haue offended but as scholers, or bookemen, or at the most but as persons that onely in wordes and doctrine, and not with armour did fauour and helpe the rebels & the enemies. For which purpose let these persons be termed as they list, scholers, schoolemasters, bookemen, seminaries, priestes, Iesuites, fryers, beademen, romanistes, pardoners, or what else you wil, neyther their tytles, nor their apparel doth make them traitours, but their traiterous secret motions & practises: their persons make not the warre, but their directions and counsels haue set vp the rebellions. The very causes final of these rebellions & warres, haue bene to depose her Maiestie from her crowne: the causes instrumentall, are these kinde of seminaries and seedemen of sedition: the fruites and effectes thereof, are by rebellion to shedde the blood of all her faithful subiectes: the rewardes of the inuadours (if they could preuaile) should be the disinheriting of al the nobilitie, the clergie, and the whole communaltie, þ would (as they

they are bounde by ꝑ lawes of God, by their birth, & othes) defend their naturall gracious Queene, their native country, their wiues, their children, their family, and their houses. And now examine these which you cal your vnarmed schollers and prieſtes, wherefore they liued and were conuerſant in companie of the principall rebels and traitours at Rome, and in other places, where it is proued that they were partakers of their conſpiracies? Let it bee anſwered why they came thus by ſtealth into the realme? why they haue wandered vp and downe in corners in diſguiſed ſort, changing their tytles, names, & maner of apparel? Why they haue intiſed and ſought to perſwade by their ſecrete falſe reaſons, the people to allowe and beleeue all the actions and attempts whatſoeuer the pope hath done or ſhal do, to be lawful? Why they haue reconciled & withdrawen ſo manie people in corners from the lawes of the realme to the obedience of the pope, a forreyne potentate and open enemy, whom they know to haue already declared the Queene to be no lawful Queene, to haue mayntayned the knowne rebels and traitours, to haue inuaded her Maieſties dominions with open warre? Examine further, how theſe vagarant diſguiſed vnarmed ſpies haue anſwered, whē they were taken and demanded what they thought of the Bul of pope Pius Quintus, which was publiſhed to deprine the Queenes Maieſtie, and to warrant her ſubiectes to diſobey her: whether they thought that all ſubiectes ought to obey the ſame bull, and ſo to rebell? Secondly, whether they thought her Maieſtie to be ꝑ lawful Queene of the realme, notwithſtanding the ſaid bull or any other bull of the pope? Thirdly, whether the pope might giue ſuch licence as he did to the Earles of Northumberland & Weſtmerland, and other her Maieſties ſubiectes to rebel as they did? or giue power to D. Sanders a natural borne ſubiect but an vnnaturall borne prieſt, to take armes and

Sir Queſtions to trye traytours frō ſchollers.

moue warres as he did in Ireland? Fourthly, whether the pope may discharge ye subiectes of her Maiestie, or of any other princes christened, of their othes of obediēce? Fiftly, whether the sayd traiterous priest D. Sanders or one Bristowe a rebellious fugitiue, did in their bookes write truely or falsly, in approuing the said bull of Pius quintus, and the contentes thereof? Lastly, what were to be done, if the pope or any other assigned by him, would inuadey realme of England, and what part they would take, or what part any faithful subiect of her Maiesties ought to take? To these questions very apt to trie the trueth or falshoode of any such seditious persons, being iustly before condemned for their disloyaltie, these lewde vnarmed traytours I say would no wise answere directly hereto, as all other faithful subiectes to any prince christian ought to doe. And as they vpon refusall to answere directly to these questions onely, might haue bene iustly conuinced as guiltie of treason, so yet were they not thereupon condemned, but vpon all their other former actions committed both abroade and in the Realme, which were no lesse traiterous then the actions of all other the spyes and traitours, and of Iudas him selfe afore remembred which had no armour nor weapon, and yet at all times ought to be adiudged traitours. For these disguised persons (called schollars or Priestes) hauing bene first conuersant of long time with the Traitours beyonde the sea in all their conspiracies, came hither by stealth in time of warre and rebellion by commaundement of the Capitall enemie the Pope or his Legates, to be secret espialles & explorers in the Realme for the pope, to deliuer by secret, Romish tokens, as it were an earnest or prest, to them that shoulde be in readines to ioyne with rebels or open enemies, and in like sort with their hallowed baggages from Rome to poyson the sences of the subiectes, powring into their hearts malicious and pestilent opinions against her Maiestie and the

The offendours executed for treason, not for religion.

Lawes

Lawes of the Realme, and also to kindle and set on fire the heares of discontented subiectes with the flames of rebellion, and to search and sound the depthes and secretes of all mens inwarde intentions, either against her Maiestie, or for her: and finally, to bring into a beadroll, or as it were into a muster roll, the names and powers with the dwellings of all them that shoulde be readie to rebell and to ayd the forrein inuasion. These kinds of seditious actions for the seruice of the pope and the traitours and rebels abroade, haue made them traitours: not their bookes nor their beades, no not their cakes of ware which they call *Agnus dei*, nor other their reliques, nor yet their opinions for the ceremonies or rites of the Church of Rome: and therefore it is to be certainly cõcluded that these did iustly deserue their capital punishmẽts as traitors, though they were not apprehended with opẽ armour or weapon.

Nowe if this latter repetition, as it were of all the former causes and reasons afore recited, may not serue to stop the boisterous mouthes, and the pestiferous tongues, and venimous breathes of these that are infected with so grosse errors, as to defende seditious subiectes, stirrers of rebellion against their naturall Prince & countrey: then are they to be left without any further argument, to the iudgement of the Almightie God, as persons that haue couered their eyes against the sunnes light, stopped their eares against the sounde of Iustice, and oppressed their heartes against the force of reason, and as the Psalmist saith, They speake lyes, they are as venemous as the poison of a serpent, euen like the deafe Adder that stoppeth his eares.

Vnreasonable & obstinate persons are left to Gods iudgemẽt.

Wherefore with charitie to conclude, if these rebels & traitors, and their fautors woulde yet take some remorse and compassion of their natural countrey, and would consider how vaine their attempts haue bene so many yeres, and

and howe many of their confederates are wasted by miseries and calamities, and would desist from their vnnatural practises abroade: and if these Seminaries, secret wanderers, and explorators in the darke, woulde imploy their trauelles in the workes of light and doctrine according to the vsage of their schooles, and content themselues with their profession and deuotion: and that the remnant of the wicked flocke of the seedemen of sedition would cease frō their rebellious, false, and infamous railings & libellings: there is no doubt by Gods grace (her Maiestie being so much giuen to mercie and deuoted to peace) but al colour and occasion of shedding the blood of any more of her naturall subiectes of this land, should vtterly cease. Against whose malices, if they shall not desist, Almighty God continue her Maiestie with his spirit & power long to reigne and liue in his feare, and to be able to vanquish them and all Gods enemies, and her rebels & traitors both at home and abroad, and to maintaine and preserue all her naturall good louing subiectes, to the true seruice of the same Almightie God according to his holy worde and will.

Many other things might be remembred for defence of other her Maiesties princely, honourable, and godly actions in sundry other things, wherein also these & the like seditious railors haue of late time without all shame, by fained and false libels sought to discredit her Maiestie & her gouernement: but at this time, these former causes and reasons alleadged by way of aduertisements, are sufficient to iustifie her Maiesties actions to ỳ whole worlde in the cases remembred.

FINIS.